

Aurangzaib Yousufzai – September 2017

Thematic Quranic Translation Series Installment 22
(IN ENGLISH LANGUAGE)

The Wanderings of Prophet Moses, Encounter with
“Khizr” a.s. and the Legendary Zil Qarnain

Chapter al-Kahaf: Verses 60-99

An Academic and Rational re-translation

PRELUDE

The series of Thematic Translations from Quran continues. This latest translation work is carried out on the criteria of Rationalism based modern sciences and the highest level of conscious evolution hitherto achieved by man. An impartial and sincere effort is made to purify the illogical elements of superstition, mystery and myth incorporated into all existing Quranic exegeses and the entire translation work performed under its blind pursuit and forthright influence. The conspiracy to radically alter the divine Islamic doctrine through fake exegeses was hatched by the monarchic Arab despotic rule starting from Banu Umayyad dynasty of Damascus which paints an insulting and ludicrous picture of the Divine Guidance revealed by Quran. Hence, the prime target fixed for this work embodies a real concordance with that universal message of Quranic Guidance which heralds the building of a noble human character on universally accepted moral values and ideals, and the building of an exemplary peaceful human society thereupon. As the planned and well organized conspiracy of literal and commonplace translations has radically distorted the face of Quran’s classical literary narrative, the Muslim scholars are obliged to adopt an apologetic stance when presenting it to the modern highly educated world out there. Often they have to resort to offering irrational kind of lame justifications. Therefore, the older prevalent style of translations

which is sub-standard, un-academic and non-representative in its nature is unequivocally condemned.

In this thesis, three important Themes have been probed and the results thereof brought to light, one after the other. The available translations and exegeses of these Themes do not conform to the ground realities and, therefore, stand categorized as unintelligible or incomprehensible parts of Quran. Those Themes are listed as follows :-

First: The Episode of one of Moses' travels;

Second: Meeting a Divinely Blessed One during the same travel, named as Prophet Khizar in Islamic tradition. This character is supposed to remain alive for ever and be visible only to a few selected ones; and Moses acquiring lessons of wisdom from him through some events taking place in his company;

Third: A mythical historical figure called "Zil Qarnain" in Quran, named as "Two horned one" in Christian literature, and some events from one of his travels, together with a mention of legendary Gog Magog.

Supernatural narrative in generally available translations

Available traditional exegeses and translations invariably narrate an aimless and non-sensical episode of Moses' travel and encounters. An un-named youth accompanies him; the mention of meeting together of two rivers or oceans at some unknown place; they speak of some "fish" (Hoot) that was left behind during the travel; assuming that it was Lucifer who caused them to forget all about the "fish"; Moses asking his companion for "breakfast"; the "fish" jumping back into water, as if it regained life; Moses exclaiming that he wanted it to be so(?); later on a Blessed One allowing them to accompany him; the Blessed One assumed to be a mythical character named as Khizar pbuh, the invisible and ever-living Messenger of God; then some extraordinary acts carried out by the Blessed One; Moses' protest against his actions, and the Blessed One warning them of banning from his company; finally both deciding to part with each other and then Khizar giving explanation in justification of his acts; thereafter starting of another Theme with the character of Zil Qarnain and some of his deeds; his travel to the farthest end of globe where "Sunset takes place"; again to the other end where the "Sun rises

from”; the mention of a mufsid (corrupt) community called Gog and Magog, and its suppression by Zil Qarnain; the stupid details about installation of a wall, with molten metal, between two mountains to stop the incursions of Gog and Magog.

The Christian Sources and historical background

Analogous to the episode of Ashaab-e-Kahaf (The Seven Sleepers), which depicts a miraculous tale of some sleepers of a Cave, as imported from the Christian literature (<http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1431171397>), the episode of Zil Qarnain too has its sources in Christian religious literature. The reference in the Bibles of Gog and Magog also relates with the tale of Zil Qarnain. From the same sources, in the historical perspective of Zil Qarnain, several Christian traditional tales were commonly told, with minor variations, during the Islamic movement of Mohammad pbuh. Just like the investigations made by Christians and Jews of Mohammad’s knowledge about The Seven Sleepers, they wanted to judge his knowledge about the widespread tales of Zil Qarnain too in the same way, and used to question him about. Therefore, God deemed it fit to apprise His Messenger with some main points of the reality of this tale which were then presented to the probing people of the Book to their satisfaction. However, when the conspiracy of writing exegeses was launched in the early Umayyad period, instead of trying a rational translation, the hired Muslim interpreters and historians under influence of Christian tales, deemed it fit to ascribe the character of Zil Qarnain to that of the Greek conqueror Alexander the Great. Here they faced a major impediment in their way. Alexander the Great was not a monotheist ruler while the Quranic verdict declared Zil Qarnain as a righteous, monogamous reformer of his time. In view of this anomaly some other Muslim exegetists improvised to ascribe this title to the Ancient Iranian Emperor Cyrus the Great. It is the Cyrus whose kindness had liberated the Diaspora Jews from the slavery of Nebuchadnezzar II of Babylon, and had facilitated their return from Iraq (Babel) to Jerusalem. Anyways, the episode in Quran does not signify any other than the character of a highly resourceful and monogamous king whose name, according to prevalent tradition, Quran too has mentioned as Zil Qarnain. Generally, in the old Christian literature, Zil Qarnain is depicted as “The Two Horned One”, due to a crown he wore bearing two horns upon it. This is also to be borne in mind that the young man accompanying Moses in his journey is named as Joshua (Yusha’ bin Noon) in the

Christian literature. It is that known character who is said to be the first deputy of Prophet Moses and was installed as Israelite leader and Commander of Armed forces after the death of Prophet Moses.

Attempts at Metaphoric Translations

As for traditional translations, we do not feel the need to bring those under discussion at all because those have miserably failed to bring up the true message of Quran till the present times. On the other hand, Quran is a classic full of such symbolic and suggestive pieces of most vivid writing, which in its brevity elucidate a treasure of divine wisdom and its in-depth and meaningful expression. The old traditional, literal style translations exhibit a game of mal-intention, lack of vision and ill logic and, resultantly, do not possess the least capacity of benefitting from the priceless treasure of Quranic wisdom.

Some light here is needed to be thrown upon the efforts of some modern translators. These learned translators have tried their best to introduce the metaphoric or idiomatic meanings of these verses after acknowledging the futility and incomprehensibility of traditional translations. A senior scholar, who died recently in Lahore, and his school of thought, has construed the tale of Moses' travels as signifying those of the "entire community of Moses' followers". Under this conjecture they have defined his travel as the "travel in time of the Jewish civilization" which gradually reached the time of the emergence of Christian civilization. The word Fish (Hoot) was also tried to be defined in allegoric terms. The encounter with the "blessed elderly one" was construed largely as meeting or intermingling of the Mosaic (Jewish) civilization with the Christian civilization; and also, alternatively, coming finally into contact with Mohammad pbuh. It meant that, with reference to this text of Chapter Kahaf, it was assumed that upon reaching the era of Mohammad pbuh, both the older religious groups viz., Jewish and Christian civilizations, were seen amalgamating into or inter-mingling with Islamic civilization. As per this kind of symbolic or metaphoric interpretations by the said learned scholar of Quran, his follower group of Lahore tried to define the word "Zil Qarnain" as the character who inspired two eras, two periods of time and two civilizations, suggesting it to be the person of Mohammad pbuh.

Those inventing this kind of conjecture failed to realize that if two abstract personalities of Khizar and Zil Qarnain had actually signified holy Jesus Christ and holy Mohammad pbuh, or the person of holy Mohammad alone, how could Mohammad pbuh remain ignorant of these historical episodes that he was directly related with? How can we justify him being briefed about these stories for the very first time by God Himself? How come he being Zil Qarnain himself, was needed to be briefed about himself as a third person, to prepare him to answer questions arising from his contemporaries? Where is the element of rationality in briefing a person about his own past history, or a supposedly past life, so that he could answer relevant questions? No translator/interpreter ever realized as to why Quran didn't order Mohammad pbuh to inform the probing characters that "I am the one who was the Zil Qarnain you are asking about", and it is me who is mentioned in the old Scriptures? - - - Obviously, it was not the factual state of affairs, and this school of thought had only used a farfetched conjecture.

There was no logic in misconstruing the travels of Moses, meant to achieve valuable learning and grooming experiences of life, as "Jewish civilization's travel in time". It is a fact established by Quran that Moses virtually passed himself through trials leading to intellectual enlightenment and conscious evolution, and led a life full of momentous adventures and remarkable deeds. Quran's following attestation addressed directly to Moses should amply substantiate these facts :-

(40/20) وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ

قَدَرٍ يَا مُوسَىٰ ﴿٢٠﴾

“And you humbled and humiliated an arrogant person, thereafter We delivered you from the resultant affliction; and We tested you with various trials. Then you stayed for a number of years among the people of Midian; and only after that you finally came up to the required valuation, O Moses.”

In the light of the above Quranic authority, the writer can draw only one conclusion – that our learned translators failed to concentrate upon the overall perspective of Quranic narrative, hence, fell short of conceiving a fully representative picture of Quran's message. Then this academic weakness on their part made them resort to extremely far-fetched figurative definitions of words.

They failed to notice in their research work the existence of Quranic proofs and facts going against their standpoint. It goes without saying that a metaphoric or figurative translation too needs to be closely linked with the words and overall message of Quran.

Another figurative explanation mis-conceives the pre-prophetic travel of Moses as an education in spirituality or mystical aspects, where, in time of need, he is made to meet Khizar (“the Blessed One”), a spiritual guide or guru. Thereafter all the events that take place are supposed to be different stages of his spiritual training and are fabricated to meet that pre-conception. The hole made in the boat is figured as a penetration of the guru’s greatness in the heart of his pupil; the tyrant ruler who forfeits the boats is figured as Lucifer who acts as a hinderer in the journey of spiritualism; the collapsing wall, which is stabilized by giving a support, conceals underneath a treasure of “spiritual awareness”; two orphan kids symbolize Shari’ah and Methodism of Spirituality. My Readers can easily surmise that this too is a substantially meaningless flight of thought, reflective of mystical disposition.

The major discrepancy in all these modern denotations is the fact that this can be called nothing else than these translators’ personal concepts. It is evident from their insertions which are noticed as quite apart from the actual text of translation and which form part of unilateral additions or interpolations in the text of Quran coming out of translators’ personal imagination. These explanations hold no relevance with the Quranic wording. The interpolators have not been able to present a valid attestation of their personal concepts as per the Quranic narration, or according to some pure, classical, literary meanings of Quranic words. These personal concepts are neither rational, nor enjoy any degree of authenticity, but have been penned down and added on personal desire to do so, without applying any valid authority from Quran itself.

The Present Undertaking for a latest Rational Translation

NOW, let us embark upon our venture of presenting a research based, academic and rational translation in keeping with Quran’s classic literary style of presenting this Episode. In this attempt, sticking firmly with the words of Quran, and taking full cognizance of its sole authority, efforts are made to discover those reasonable definitions of relative words which can bring forth a clear and bright insight of the

divine text; which can fit in perfectly with the context and prove full coherence with the overall message or doctrine of Quran. No provision is made here for expressing the least bit of personal concepts or convictions. Like the previous work in this series emphasizes, the tendency of interpolating personal concepts found prevalent in the available work but strictly prohibited under divine injunctions, has been discouraged, rather condemned altogether (Kindly refer in this respect to a revolutionary article from this writer entitled “تحقیق تفاسیر قرآنی - “ تفسیر نویسی ایک فن یا حدود فراموشی کا جرم”

Here is the link on internet : <http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1431171384> .)

This episode of Quranic translations is though a fresh and progressive effort for discovering a part of Quran in its true and pure light, yet it is not regarded as “the last word” or “the final verdict”, etc. etc. On the contrary, those busy in deeper academic research into exploring the essence of Quran are generally invited to convey their valuable comments to the writer. Any mistakes when found, may be corrected with authentic references. This writer assumes full responsibility for errors and omissions. It is recommended to prepare and present a comparatively better and more representative translation of the Quranic Theme under discussion. This is the only practical and constructive working attitude as against hollow criticism and meaningless questions and/or objections. This writer will always be indebted for any sincere academic guidance.

A short background:

It must be borne in mind here that the tale of “Zil Qarnain” (the Two Horned One) has its own individual distinction. No relation whatsoever of this tale is witnessed with the travel of Moses described just before it. Still it is clear that in the context of Quran’s overall message, both tales, and events, have the same context. The episode of Zil Qarnain in its particular situation in Quran is known to verify and acknowledge some facts of that well known gossip which was commonly spread among people, and in respect of which Mohammad pbuh was queried to test his knowledge. Otherwise, both of these events are quite separate from each other. Anyways, the moral of both stories is identical, namely “striving in the path of God and its virtuous outcome”. Nevertheless, we don’t see a justification of mixing up the two and offering combined explanations for both by our modern rational

translators. It is hoped that this latest effort would go a long way to clear up the existing mess.

The Chapter Al-Kahaf talks in general of glad tidings of reward for those virtuous ones who strive to achieve divine goals and of forewarning those deniers of truth and characterless ones who transgress the limits set by God. The earlier episode of Ashaab-e-Kahaf included in this Chapter also stipulated an older stage of clash between good and evil in which the last victory was awarded to those who raised the slogan of Allah's message or doctrine/guidance. In the same connection, here too is elucidated an episode of some of the divinely deputed virtuous men and their adventure against vicious powerful ones for the sake of emancipation of the masses; where some light is also thrown upon an old historical figure named Zil Qarnain. Proclamation is made about the destruction of criminal communities and about eradication of evil, punishment to arrogant and devious segments of society, etc. In the same context, a venture related to Moses is also described, which is narrated as under :-

Verses 18/59-61:

وتلك القرى اهلكناهم لما ظلموا وجعلنا لمهلكهم موعدا (59) واذ قال موسى لفتاه لا ابرح حتى ابلغ مجمع البحرين او امضى حقبا (60) فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سربا (61)

“These were the communities which Our laws subjected to obscurity and oblivion (اهلكناهم) when they violated the values of Justice and fair play (ظلموا), and a time was appointed for their downfall (لمهلكهم) as per the laws. And recall in the same connection when Moses had said to his young companion “I will not draw back from my mission (لا ابرح) until I reach the point (حتى ابلغ) of bringing unity (مجمع) against the disparity between the two confronting fronts (البحرين) in the community, or keep moving ahead (امضى) with full vigilance to accomplish this task facing all obstacles (حقبا). After all, when as a result of these efforts, both groups reached (بلغا) the state of unity between them (مجمع بينهما), the reality came up that both of them had totally abandoned their appointed destination (or had forgotten all about the guidance or teachings imparted to them) (نسيا حوتهما). But then (as a result of struggle by Moses), the same guidance made its way (فاتخذ سبيله) quickly (سربا) in the situation of split and confrontation (في البحر).”

Verses 18/62-64:

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (62) قَالَ أَرَأَيْتَ إِذَا أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحَوْتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ - وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (63) قَالَ ذَلِكَ مَا كُنَّا نَبِغُ - فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (64)

“When Moses and his companion passed that stage (جَاوَزَا), Moses asked his young companion: “Bring before us now our next (or future) course of action (غَدَاءَنَا) as we have now fully envisioned (لَقِينَا) our target (نَصَبًا) with reference to this journey of ours (مِنْ سَفَرِنَا)”. He replied: “have you noticed when, for the accomplishment of our mission, we had resorted to a harsh and persistent attitude (أَوَيْنَا إِلَى الصَّخْرَةِ), I had also temporarily neglected the target/destination of divine teachings (نَسِيتُ); and who could have caused forgetfulness of Divine teachings except the sentiments of rebellion and aggression (الشَّيْطَانُ). Still the divine teachings made their way (وَاتَّخَذَ سَبِيلَهُ) in the middle of crisis (فِي الْبَحْرِ) in a surprising way.” Moses said: “That is what we exactly wanted to take place”. So, they went back to their former course.”

Verses 18/65-70:

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعِلْمَنَاهُ مِنْ لَدُنَّا عِلْمًا (65) قَالَ لَهُ مُوسَىٰ هَلِ اتَّبَعَكَ عَلَىٰ إِن تَعْلَمُنِ مِنْهَا عَلِمْتَ إِشْدًا (66) قَالَ أَتَيْتُكَ لِنَتَسْتَفِيعَ مَعِيَ صَبْرًا (67) وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا (68) قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (69) قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (70)

“It so happened that they came across a subject of ours whom we had blessed with abundance of resources from our end and had ourselves endowed with knowledge. Upon meeting him Moses requested him : “Can we keep company with you so that we may learn from your guidance”. He said: “You may not have the capacity to bear with me patiently; and how you can keep patience about events whose perspective may be beyond your comprehension”. Moses said: "God willing, you

will find me patient, and I will not disobey you in anything." He said, "Well then, if you would follow me, do not ask me about anything till I speak of it to you."

Verses 18/71-76:

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا - قَالَ اخْرُقْتَهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (71) - قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (72) - قَالَ لَا تَأْخُذْ بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسَىٰ (73) - فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نَكِرًا (74) - قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (75) - قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا صَاحِبَ لِي - قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (76) -

“So they set out, but, when they entered (ركبا) into a human settlement (فى السفينة) and he annoyed, confounded and perplexed them so much as to render them unable to move (خرقها). Moses exclaimed, "Have you rendered this community useless (اخرقتها) so its residents become economically drowned (لتغرق أهلها)? You have indeed done a dreadful thing!" He replied, "Did I not tell you that you would never be able to bear with me patiently?" He said, "Do not take me to task for what I have forgotten, and do not be hard on me on account of what I have done!" So they travelled on. Then they met a young boy and the man humiliated and reduced him to a lowly position (فقتله). Moses said, "You have humiliated an innocent person without his having done a wrong to anyone? Indeed, you have done a terrible thing!" The man said, "Did I not tell you that you would not be able to have any patience with me?" Moses replied, "If I ever ask you about anything after this, do not let me accompany you. I will have given you sufficient excuse."

Verses 18/77-82:

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ - قَالَ لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ اجْرًا (77) - قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ - سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (78) - أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ، فَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (79) - وَأَمَّا الْغُلَامُ فَكَانَ أَبُوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (80) - فَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَةً وَأَقْرَبَ رَحْمًا (81) - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ

يبلغا اشد هماً ويستخرجا كنزهما رحمة من ربك - وما فعلته عن امرى - ذلك تاويل ما لم تسطع عليه صبرا (82)

“So they went on until they came to a community. They together decided to educate the residents (استطعما اهلها) but faced confrontation in their response (فابوا ان). Later on they found a group of people with moral solidarity (جدارا) whose strength was going to diminish (يريد ان ينقض). Hence, the blessed one provided them stability (فالقاهم) with his teachings. Moses said, "Had you wished, you could have demanded a remuneration for your labours." He answered, "This is where you and I must part company. But first I will tell you the meaning of the things you could not bear with patiently. "As for the first town we came across, it was a settlement of poor people who toiled on their piece of land. I managed to turn that land temporarily unproductive as they were the target of a ruler who used to usurp the cultivated lands and human settlements (كل سفينه). As for the spoiled youth, his parents were believers and we feared that he would create trouble for them by rebellion and denial of truth. We wanted their Lord to bring about a radical change in their offspring's character to make them purer and more compassionate. As for the group of righteous ones in that community, they were actually safeguarding the interests of two young orphans in the town and a treasure of knowledge and wisdom was in their custody for them as their father had been a righteous reformer. So your Lord wanted them to come of age and open up and made public that treasure of knowledge and wisdom as it contained means and sources of sustenance and evolution from their Lord. I did not do [it] of my own accord. That is the explanation of the things about which you were not able to restrain yourself."

Verses 18/83-88:

ويسالونك عن ذى القرنين - قل سالتو عليكم منه ذكرا (83) انا مكنا له فى الارض و آتيناه من كل شىء سببا (84) - فاتبع سببا (85) - حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حمئة و وجد عندها قوما - قلنا يا ذا القرنين اما ان تعذب و اما ان تتخذ فيهم حسنا (86) - قال اما من ظلم فسوف نعذبه ثم يرد الى ربه فيعذبه عذابا نكرا (87) - و اما من آمن و عمل صالحا فله جزاء الحسنى - و سنقول له من امرنا يسرا (88) -

“They will ask you about Dhi'l-Qarnayn. Say, "I will give you an account of him." We established him in the land, and endowed him with abundance of resources. He kept undertaking adventures to achieve his targets until, he reached a community whose Sun of glory and prosperity was setting into an abyss of darkness. We authorized him to either punish them for their misdeeds, or else treat them with gentleness. Upon which he said, "We shall certainly punish those of them whose misdeeds had caused a decline in their status; then they shall be brought back to their Lord who will punish them with a grievous punishment; but whoever among them believed in the authority of God and set out to do reformatory work, shall have a beautiful reward and We shall facilitate his efforts by Our command."

Verses 18/89-95:

ثم اتبع سبباً (89) - حتى اذا بلغ مطلع الشمس وجدها تطلّع على قوم لم نجعل لهم من دونها ستراً (90) كذلك و قد احطنا بما لدية خبراً (91) ثم اتبع سبباً (92) - حتى اذا بلغ بين السدين وجد من دونهما قوماً لا يكادون يفقهون قولاً (93) - قالوا يا ذا القرنين ان يا جوج و ما جوج مفسدون في الارض فهل نجعل لك خرجاً على ان تجعل بيننا وبينهم سداً (94) - قال ما مكنى فيه ربي خير فاعينوني بقوة اجعل بينكم وبينهم ردماً (95) -

“Then he followed yet another trail until he came upon a people where the sun of glory was rising (مطلع الشمس). However, we had not yet provided them with enough safeguards and intelligence (ستراً) to sustain it. And so it happened they they were provided by him with sufficient guidance. All the constructive and reformatory deeds that he continued to carry out we kept monitoring him and he followed his trail of achievements, until he reached right in between two forces facing each other (بين السدين). He found there a people devoid of the faculty of strategic deliberation (لا يكادون يفقهون). They implored him : “O Zal Qarnayn, indeed we are confronted with Yajooj and Majooj, the ones causing unrest and violence in our State; so if you can save us by getting rid of them, we are ready to pay you a compensation there for”. He said: “Whatever resources are granted to me by my Lord, are sufficient for this purpose; so if you are willing to assist me with your manpower, I would install a block between you and them.”

Verses 18/96-97:

آتوني زُبَرَ الحديد- حتى اذا ساوى بين الصدفين قال انفخو- حتى اذا جعله نارا قال آتوني افرغ عليه قطرا (96)-
فما استطاعوا ان يظهروه وما استطاعوا له نقبا (97)-

“He ordered to bring him the Scripture bearing divine laws (زُبَرَ الحديد). Then through its teaching he made them excel in power and discipline so much that both confronting parties (الصدفين) became equal in their strength (ساوى) Then, he asked them to infuse themselves with a sense of success and inspiration (انفخو); so much so that he converted the community into a symbol of burning fire (جعله نارا). Then he asked to bring them before him so that he may instruct them not to become (عليه) weak again by destroying their unity (قطرا). And then, the gang of violent corrupters was rendered unable (ما استطاعوا) to confront, dominate or capture (نقبا) them.”

Verses 18/99-100:

قال هذا رحمة من ربي- فاذا جاء وعد ربي جعله دكاء- وكان وعد ربي حقا- وتركنا بعضهم يومئذ يموج في بعض و
نفخ في الصور فجمعناهم جمعا (99)- وعرضنا جهنم يومئذ للكافرين عرضا (100)

“and he said, "This is a mercy from my Lord. But whenever the time appointed by my Lord comes to pass, He will level it all to dust. My Lord's promise is ever true!" On that Day, We would have let humans surge against each other in terror and then the Trumpet of the last proclamation would have been blown and We would have gathered them all together. On that Day the life of Hell would have been laid bare before those who were the deniers of truth.”

Important words (in parenthesis) defined from 10 authentic Arabic lexicons.

(لما ظلموا): Zulm: Zulimu: Zalama - To do wrong or evil, treat unjustly, ill-treat, oppress, harm, suppress, tyrannize, misuse, act wrongfully, deprive anyone of a right, misplace, injure, be oppressive, be guilty of injustice, act wickedly, be wanting in or fail.

(اهلكناهم): halaka: to die, perish, wasted, be lost, destroyed, spoiled.

(ابرح): Abraha: b r H: go away, depart, withdraw, to give up or leave/cease/quit, angry, annoy/distress/difficulty/adversity, hurt/fatigue.

(البلغ): b l gh: Reaching, attaining, arriving, coming to the utmost point to which one directs one's course or one who seeks, pursues, desires, intends or tries to reach. Or the reaching, attaining or coming to a point.

An event/time that is premeditated, intended, determined or appointed.

Having an effect. Bringing, conveying or delivering communications, announcements, news or tidings. Exceeding usual, proper, ordinary just bounds/degrees, acting egregiously, immoderately or extravagantly. Striving, laboring, exerting power/efforts.

(البحرين): al-Bahrain: B H R: Slit, cut, divide lengthwise, split, enlarge or make wide. A vast expanse of water (Ocean, sea, huge river). A fleet swift horse called because of its speed like the rolling of the waves in the sea. A generous man who is ample in his generosity. Wide tract of land, land belonging to or inhabited by people. Any town, village or city that has a running river or a body of water. Low or depressed land. A large meadow or garden. A place where water stagnates.

(مجمع): Majma': jama': To collect or gather, bring together, to contract, assemble or congregate, unite or connect or form a connection, bring into a state of union, reconcile or conciliate, put on a thing [such as clothing article], to compose/arrange/settle, to pray in congregation, determine/resolve/decide upon a thing, agree or unite in opinion, prepare or make a thing ready, dry up a thing, conspire or league with another, coexist with one, to be compact/compressed/contracted, exert one's energy, to compromise or comprehend or contain, enter or go into, to meet or be in company with another.

(حقبا): Haqaban: hqb: To be suppressed; rainless year, unproductive. Suffer suppression of urine, have difficulty in staling, suffer suppression of milk (she camel), to be delayed or withheld, to be perverted/marred/disordered/impeded, to gird a camel, bound a thing (anything) behind a camel's saddle, bear or take a burden upon oneself.

(امضى): Amdha: madhaa: To advance or proceed, pass/pass away, go or go away, press onward, execute/perform/accomplish a thing, to be sharp, to cut or penetrate, excel or surpass in doing a thing.

(حوتهما): Hoota-huma: H W T: HAT: to take a thing entirely to oneself and debar others from it, to comprehend or know a thing altogether or in all its modes or circumstances, to know a thing extrinsically and intrinsically, attain the utmost particular of a thing, have a comprehensive and complete knowledge of a thing, to pursue a course or thing by prudence or precaution or good judgement, to use precaution, take the sure course, to seek the most successful means, take the surest method.

(سَرَبًا): Saraban: SRB: to go freely, flow, run, go manifestly, go about freely. sarab - plain of sand, substance, mound of loose sand, optical illusion, mirage, nothing.

(جاءوا): Jawazaa: Tajawaz: To pass in or pass along a place, leave it (a place) behind, pass through a place, traverse or cross, pass beyond a place, exceed or transgress the proper bound/limit/measure, excessive/extravagant/immoderate, allowable (pass as right or sound or valid or lawful), effect a judgement or opinion, give, clear away, relax or remit, overlook.

(غداً): Ghada'a-na: Ghadan: A far away time, a coming time, Hereafter, tomorrow's or future's program, future course of action; agenda; tomorrow, food, breakfast.

(أوبنا إلى الصخرة): Awayina ilaa as-Sakhra: S KH R: to be rocky (place). sakhr – rock, harsh and severe attitude, hill, valley, stone, to be steadfast. To be very stiff.

(الشيطان): Ash-Shayitan: Sh t n: devil, one excessively proud/corrupt, unbelieving/rebellious/insolent/audacious/obstinate/perverse, rope, deep curved well, it burned, became burnt, serpent, any blameable faculty or power of a man.

(رحمة): Rahmatun: RHM: *Rahima* - He favored, benefited, pardoned, or forgave him. To love, have tenderness, mercy, pity, forgiveness, have all that is required for exercising beneficence. *Tarhamu* - He had mercy, pity, or compassion on him; he pitied or compassionated him much. *Arham* - Wombs (singular) womb, i.e. place of origin. The receptacle of the young in the belly. *Ruhmun* - Relationship, i.e. nearness of kin, connection by birth; relationship connecting with an ancestor. A connection or tie of relationship.

(من لدنا علما): Min ladunna Ilman: Direct knowledge from God; education reserved for divine Messengers.

(السفينة): As-Safeena: s f n : to sculpture, cut, hew, pare. *safina'tun* - boat, ship, bark. A well formulated, civilized, progressive human community.

(ركباً): Rakaban: r k b: to ride, embark, mount, be carried, go on board of a ship, voyage on (the sea), walk on (a road), commit (a fault). rakbun - caravan. rukban (pl. of rakib) - one who rides, mounted. rikab - camels. rakub - use of a beast for riding. mutarakibun - laying in heaps, ridden on one another, close growing, cluster over clustered, layer upon layer. tarkabunna - to pass on, rise, ascend.

(أخرقها): Akhraqta-ha: kh r q: To pierce/bore/perforate, make a hole in something, to rend/slit/tear, feign or forge, be confounded or perplexed [so as to be unable to move], be ignorant of a thing, pass through/over/across, traverse, rough/ungentle/awkward/unskilled, unsound or deficient in intellect or understanding, to be liberal/bountiful/generous, be of generous disposition/largely beneficent, be denied gain of good or prosperity.

(لتغرق): li-Taghraq: gh r q: sank, drowned, went downwards and disappeared, became without need, drew the bow to the full, outstripped, engrossed, a man overwhelmed by trials, single draught, ornamented, obligatory, suddenly/violently, to come near to anyone.

(غلاما): **Ghulaman: Gh l m:** excited with lust, stirred up, tumultuous, period from birth to the seventeenth year, youth, young man, boy.

(فقتله): Fa-Qatala-hu: Q t l : to kill, put to death, be accused, humiliate, degrade, insult, slay/murder/kill/slaughter, attempt to kill, render person like to one killed, to wage war/combat/battle, to master, contend/fight, deadly, knew a thing thoroughly/well, become acquainted with it.

(استطعم): Istat'ama: T'ama: ط ع م : inoculation, ability to foresee, ability to make decisions, ate/taste/swallowed, to flavour/savour, appetite/desire, to feed/supply, way of eating, food/meal, cultivate, ripened fruit, an approvable quality in a man (e.g. intelligence/prudence/discretion), good state/condition in respect of food, one who feeds much, place of eating.

(جدارا): Jidaran: j d r: To enclose, build a wall of enclosure, come forth or breakout, to become suitable or fit or competent or worthy, raise a thing high, construct a thing firmly or strongly and raise it high, renew or redo a thing after it had gone or become obliterated.

(اعيبها) U'eebu-ha: ع ي ب : bad, damaged, defective/faulty/unsound/unserviceable, have a blemish.

(مغرب الشمس): Maghrib-ush-Shams: Gh R B: Decline of progress, prosperity, etc.

(حمئة): Hami'atan: Darkness, dark mud, to become angry, evil eye, curse, etc.

(عين): 'ayinun: 'ayin: to hurt in the eye, smite anyone with the evil eye, flow tears, become a spy. Aayan - to view, face. 'Ainun - eye, look, hole, but of a tree, spy, middle letter of a trilateral word, spring of water, chief, personage of a place. A'yan (pl. 'Inun): lovely, wide-eyed, lovely black eyed. Ma'i'inun - water, spring.

(مطلع الشمس): Matli'ush'Shams: Glory, prosperity, progress (metaphor).

(ستر): Sataran: s t r: to cover/veil/conceal, veil/covering/curtain/screen, modesty, covered one, hide oneself.

(زبر الحديد): Zabur al-Hadeed: Hadeed: hdd; To define a limit, determine (a thing), punish (a culprit), prevent, thrust back, throw back, sharpen. To hinder/impede/restrain, to debar or withhold or forbid/prohibit, to interdict, repel/turn away/avert, inflict castigation or punishment, distinguish or separate one thing from another by a mark or note, edge or sharpen a knife, look sharply or intently or attentively at a person or thing, to be sharp [or effective] in respect of eloquence or intellect or understanding or anger.

(زبر): Zubur: z b r: case the well, wall internally, construction of one part above another, check/restrain/forbade, prevented/hindered/witheld, write well/skillfully/firmly, read/recite, become large/courageous/brave (man), came forth, stones, understanding/restraint/intellect, a

thing written, psalms, Book of David, books of Moses/David/Muhammad together, piece of iron, anvil, upper part of the back, strong/bulky, black mud.

(الصدفین): As-Sadafain: sadaf - barrier, obstacle, obstruction, hindrance, restriction, prevention, interruption, limitation, prohibition, check, steep side of a mountain.

(ساوی): Saawa: sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the space. sawa - midst.

(نارا): Naaran: Naar: fire, flame, heat, war, light, shine, sparkle, irritate, vex or provoke war.

(افرغ علیہ): Afragh 'alayi-hi: f r gh: to be empty, vacant, to finish a thing, cease from, be unoccupied, be free from (other things)

(قطرا): Qatran: Q T R: to drop, drip (liquid). taqattara - to fall on the side. taqatara - to walk side by side. aqtar (pl. of qutrun) - sides, regions. qitran - molten copper, liquid pitch.

Here is now a running translation of all the above Verses in Urdu

اور یہ وہ انسانی بستیاں تھیں جنہیں عدل و انصاف کا خون کرنے کی بنا پر ہمارے قوانین نے زوال کا شکار کر دیا کیونکہ ان قوانین کے مطابق ان کے زوال کا وقت مقرر و متعین ہو گیا تھا۔ پھر اسی ضمن میں یاد کرو وہ واقعہ جب موسیٰ نے اپنے نوجوان نائب سے یہ کہا تھا کہ میں اپنی جدوجہد سے ہر گز پیچھے نہیں ہٹوں گا جب تک کہ اُس مرحلے تک نہ پہنچ جاؤں کہ قوم کے دودھڑوں میں واقع افتراق و تقسیم کو ایک جماعت یا وحدت کی شکل میں نہ لے آؤں۔ یا بصورتِ دیگر اس کام کی تکمیل کے لیے پوری توجہ کے ساتھ، رکاوٹوں کا سامنا کرتے ہوئے آگے بڑھتا رہوں۔ پس آخر کار جب دونوں گروہ اپنے درمیان ایک اتحاد کے قیام کی منزل تک پہنچ گئے تو یہ حقیقت سامنے آئی کہ دراصل دونوں فریق اپنے نصب العین یا تعلیمات و ہدایات کو فراموش کر چکے تھے۔ لیکن بعد ازاں، حضرت موسیٰ کی کوشش اور جدوجہد کے نتیجے میں، ان ہی تعلیمات نے افتراق و انتشار والے ان معاملات میں اپنا راستہ بنا کر بہ عجلت تمام اپنے قدم جما لیے۔

اس کے بعد جب موسیٰ اور ان کا نائب اِس مرحلے سے گزر گئے، تو موسیٰ نے ساتھی سے کہا کہ اب ہمارا آئندہ کالانچہ عمل ہمارے سامنے لاؤ۔ کیونکہ ہم اب اپنے اس سفر کے حوالے سے اپنا نصب العین اچھی طرح سمجھ چکے ہیں۔ ساتھی نے یاد دلایا کہ کیا آپ نے نوٹ نہیں کیا تھا کہ جب ہم نے اپنے اس مشن کی تکمیل کی خاطر سختی اور ثابت قدمی کے رویے کو اپنی ڈھال اور پناہ بنالیا تھا تو اس وقت میں بھی وقتی طور پر اپنی خدائی تعلیمات کو بھول گیا تھا۔ اور ان تعلیمات کو سوائے سرکشی اور جارحیت کے جذبات کے اور کون بھلا سکتا ہے، تاکہ وہ پیشِ نظر رکھے ہی نہ جاسکیں۔ تاہم اُن الہامی تعلیمات

نے تفریق و انتشار کے بحران میں حیران کن انداز میں قوم کے درمیان اپنے قدم جمالیے۔ اس پر موسیٰ نے کہا کہ یہ تو بعینہی وہی ہوا جو ہم چاہتے تھے، یا جو ہمارا مشن تھا۔ بعد ازاں وہ دونوں اپنے سابقہ راستے کی جانب واپس لوٹے۔

پھر ایسا ہوا کہ انہیں ہمارے بندوں میں سے ایک ایسا برگزیدہ بندہ مل گیا جسے ہمارے جانب سے وسائل و اسباب کی فراوانی عطا ہوئی تھی اور جسے ہم نے بذاتِ خود علم و فضل سے آراستہ فرمایا تھا۔ موسیٰ نے یہ امر جان کر اس بزرگ سے درخواست کی کہ کیا ہم اس سفر میں آپ کا اتباع کر سکتے ہیں تاکہ آپ کے حصول کردہ علم سے رشد و ہدایت پاسکیں۔ اس بزرگ نے موسیٰ سے کہا کہ آپ اس کی استطاعت نہیں رکھتے کہ میرے اقدامات پر صبر و ضبط سے کام لے کر خاموش رہ سکیں۔ اوریوں بھی آپ ایسے امور میں کیسے خاموش رہ سکتے ہیں جن کی وجوہات و تاویلات آپ کے علم و فہم کے احاطے سے باہر ہوں! موسیٰ نے ان سے کہا کہ اگر اللہ کی مشیت ہوئی تو آپ مجھے صبر و استقامت والا پائیں گے، اور میں کسی بھی معاملے میں آپ کی سرتابی نہ کروں گا۔ ان بزرگ نے جواب دیا کہ اگر آپ میری پیروی کرنا ہی چاہتے ہیں تو میری شرط یہ ہے کہ آپ میرے کسی بھی اقدامات پر قبل از وقت استفسار نہ کریں، جب تک کہ میں اس بارے میں آپ کو خود ہی آگاہ نہ کر دوں۔

پس انہوں نے اپنا سفر شروع کر دیا۔ راہ میں انہوں نے ایک بستی پر چڑھائی کی اور پھر وہاں کے لوگوں اتنا پریشان کیا کہ وہ کوئی کام کے کرنے کے قابل نہ رہے۔ حضرت موسیٰ اس پر خاموش نہ رہ سکے اور احتجاج کیا کہ آپ نے انہیں بے کار کیوں کر دیا کہ ان لوگوں کا معاشی طور پر بیڑا ہی غرق ہو جائے۔ یہ تو آپ نے بڑا غلط کام کر دیا۔ بزرگ ہستی نے جواب دیا کہ کیا میں نے تمہیں نہیں کہا تھا کہ تم میری ہمراہی میں صبر و ضبط کا مظاہرہ نہ کر سکو گے؟ حضرت موسیٰ نے کہا کہ میری بھول پر گرفت نہ کریں اور اس پر مجھے مشکل میں نہ ڈالیں۔ تب وہ آگے روانہ ہوئے، یہاں تک وہاں ایک بدکردار نوجوان سے سامنا ہوا۔ بزرگ نے اس کی ایسی تذلیل و تحقیر کی کہ اس کی کوئی اہمیت یا قدر و قیمت باقی نہ رہے۔ موسیٰ نے کہا کہ آپ نے بغیر کسی قصور کے ایک جان کو ذلیل و حقیر کر دیا۔ یہ آپ نے ایک ممنوعہ کام کیا ہے۔ بزرگ نے پھر کہا کہ کیا میں نے نہیں کہا تھا کہ تم صبر و ضبط کی استطاعت نہیں رکھ سکو گے۔ اس پر حضرت موسیٰ نے کہا کہ اب اگر میں اس کے بعد کوئی سوال کروں تو آپ بیشک میری مصاحبت سے انکار کر دیں۔ اب میری جانب سے عذر کی انتہا ہو چکی ہے۔

پھر وہ دونوں آگے بڑھے، یہاں تک کہ ایک بستی میں جا پہنچے جہاں دونوں نے مل کر اہالیانِ شہر کو تعلیم دینے کا اہتمام کیا۔ لیکن انہوں ان کی پذیرائی کرنے سے انکار کر دیا۔ بعد ازاں انہوں نے وہاں ایک قابل اور اہلیت کی حامل جماعت دیکھی، لیکن ان کی قوت ختم ہو چاہتی تھی۔ پس ان بزرگ نے ان لوگوں کو تعلیم و تربیت دے کر مضبوط و مستحکم کر دیا۔ اس پر پھر حضرت موسیٰ نے سوال کر دیا کہ اگر آپ چاہتے تو اس بڑے کام کی انجام دہی پر کوئی مراعات حاصل کر سکتے تھے۔ اس پر بزرگ نے کہا کہ تم میں اور مجھ میں یہی فرق ہے۔ اور اب میں تمہیں ضرور بتاؤں گا کہ جن امور پر تم صبر و ضبط کا مظاہرہ نہ کر سکے ان کے پس پردہ کیا حکمت پنہاں تھی۔ جہاں تک اس خاص بستی کا معاملہ تھا، تو وہ ایک غریبوں کی بستی تھی جو اپنی زمین کے

لکڑے پر محنت کرتے تھے۔ میں نے چاہا کہ ان کی زمین کو وقتی طور پر غیر پیداواری بنادوں کیونکہ ان کے پیچھے ایک ایسا بادشاہ لگا ہوا تھا جو آباد بستیوں / زمینوں کو غصب کر کے قبضے میں لے لیتا تھا۔ جہاں تک برے کردار کے نوجوان کا تعلق ہے تو اس کے والدین اصحابِ امن و ایمان تھے۔ ہمیں ڈر تھا کہ وہ ان دونوں کے ساتھ حدود فراموشی اور کفر کا سلوک کرتا۔ پس ہم نے چاہا کہ ان کا پروردگار ایسی تبدیلی پیدا کر دے کہ ان کی اولاد نشوونما میں زیادہ برتر اور صلہ رحمی میں زیادہ بہتر ہو جائے۔ اور جہاں تک بستی کے مضبوط کردار والوں کی جماعت کا تعلق ہے، تو وہ شہر کے دو یتیم لڑکوں کے لیے کام کر رہے تھے اور ان کی تحویل میں ان دونوں کے لیے علم و حکمت کا ایک خزانہ جمع کیا ہوا رکھا تھا کیونکہ ان کا مرحوم والد ایک مصلح قوم تھا۔ اس لیے تمہارے پروردگار نے چاہا کہ وہ اپنی پختہ عمر کو پہنچ جائیں اور اس ہدایت کے خزانے کو برسرِ عام لے آئیں جس میں تمہارے پروردگار کی جانب سے عطا کردہ ارتقاء و نشوونما کے وسائل و اسباب تھے۔ نیز یہ بھی جان لو کہ میں نے یہ سارے اقدامات اپنی مرضی یا خواہش سے نہیں کیے۔ پس یہ ہے مالِ کار ان سب واقعات کا جن کے بارے میں تمہیں صبر و ضبط کی استطاعت نہیں تھی۔

اور یہ لوگ آپ سے ذی القرنین کی تاریخی شخصیت کے بارے میں سوال کرتے ہیں۔ انہیں کہ دیں کہ اس کے بارے میں جو کچھ ذکر کیا جاتا ہے اس کے حقائق میں تمہاری راہنمائی کے لیے ضرور بیان کروں گا۔ انہیں بتادو کہ وہ ایک ایسی شخصیت تھی جسے ہم نے اقتدار و اختیار عطا کیا تھا اور اس کے مقاصد کی تکمیل کے لیے تمام اسباب و ذرائع مہیا کر دیے تھے۔ پس وہ اپنے مقاصد کی پیروی میں مہم جوئی کرتا رہا۔ یہاں تک کہ وہ ایک ایسی جگہ پہنچا جہاں ایک قوم موجود تھی جس کی بد اعمالیوں کے باعث ان کا عروج و خوشحالی کا سورج غروب ہو کر تنزل کے تاریک گڑھے میں گر چکا تھا۔ ہم نے اسے یہ اختیار عطا کیا کہ وہ چاہے تو انہیں ان کی غلط کاریوں پر سزا دے اور چاہے تو ان سے حسن سلوک سے پیش آئے۔ اس اختیار پر اُس نے یہ اعلان کیا کہ ان میں سے جس نے عدل و انصاف کا خون کرتے ہوئے اپنی قوم کو اس زوال کا شکار کیا ہے تو اسے ہم ضرور سزا دیں گے۔ اور بعد ازاں جب وہ اپنے پروردگار کی طرف لوٹے گا تو وہ بھی انہیں بڑے عذاب میں مبتلا کرے گا۔ البتہ ان میں سے جو اللہ کی برتری پر ایمان لے آیا اور اصلاحی روش پر عمل پیرا ہو گیا تو اس کا اجر خوبصورت ہو گا۔ یعنی ہم اس کے لیے اپنے ارادے و خواہش سے آسانیاں / فراوانیاں پیدا کر دیں گے۔

بعد ازاں وہ اپنے مشن کی تکمیل میں مصروف رہا۔ یہاں تک کہ وہ ایک ایسی قوم تک جا پہنچا جن پر عروج کا سورج طلوع ہو رہا تھا۔ لیکن اس ایک مثبت امر کے سوا ہم نے انہیں ابھی تک کوئی دیگر سامانِ حفاظت اور بردباری کا شعور مہیا نہیں کیا تھا۔ پھر اسی طرح ہوا، یعنی انہیں ضروری تربیت و راہنمائی فراہم کر دی گئی۔ جو کچھ بھی اصلاحی اور انسانی خیر کے کام وہ کرتا رہا، ہم اسکے تمام احوال سے باخبر رہے۔ وہ اپنے مقاصد کی پیروی میں مصروف کار رہا۔ یہاں تک کہ وہ اپنے مقدس مشن کی راہ میں موجود دو بڑی رکاوٹوں یعنی دو فسادِ قوموں کے درمیان جا پہنچا۔ ان دونوں کے علاوہ اس نے وہاں ایک ایسی قوم بھی دیکھی جو کسی سمجھ بوجھ یا علم و تربیت کی حامل نہ تھی یعنی مکمل طور پر پسماندہ تھی۔ انہوں نے اُسے مطلع کیا کہ اے ذوالقرنین یہاں دو

فسادی اقوام، یا جوج و ماجوج ہیں جو زمین کے امن کو برباد کرتے رہتے ہیں۔ انہوں نے پیش کش کی کہ اگر ہم آپ کے لیے کچھ خراج کی ادائیگی مقرر کر دیں تو کیا ہمارے تحفظ کے لیے آپ ان کے اور ہمارے درمیان ایک روک بنادیں گے۔ اُس نے جواب دیا کہ جو کچھ اختیار اور وسائل میرے رب نے مجھے دیے ہیں وہ کثیر ہیں۔ بس تم لوگ اپنی تمام تر قوت سے میری اعانت کرو تو میں ان کے اور تمہارے درمیان ایک مضبوط دیوار قائم کر دیتا ہوں۔

پھر اس نے حکم دیا کہ میرے پاس خدائی حدود و احکامات پر مبنی صحیفہ، یعنی کتاب اللہ لاؤ۔ پھر اس نے انہیں کتاب اللہ کی تعلیم و تربیت کے ذریعے نظم و قوت میں اتنا بڑھا دیا کہ دونوں متخالف محاذوں کے مابین برابری پیدا ہو گئی۔ تو اس نے کہا کہ اب اپنی کامیابی پر آزادی و اطمینان کا سانس لو۔ تربیت جاری رہی یہاں تک کہ اُس نے اِس قوم کو علم و عمل کا ایک روشن و درخشاں نمونہ بنادیا۔ اس مرحلے پر اس نے حکم دیا کہ انہیں میرے سامنے پیش کرو تاکہ میں انہیں نصیحت کر کے اس بات سے روک دوں کہ وہ دوبارہ قطرہ قطرہ ہو کر یعنی اپنی وحدت پارا پارا کرتے ہوئے کمزور ہو جائیں۔ پس اس کے بعد اُن مفسد قوموں میں اِس قوم کا مقابلہ کرنے، یا اِس پر غالب آنے کی استطاعت نہ رہی اور نہ ہی وہ اِس کی قوت کو توڑنے کی استطاعت پیدا کر سکے۔

ذوالقرنین نے کہا کہ یہ میرے رب کی جانب سے رحمت ہے۔ جب بھی بعد ازاں میرے پروردگار کا مقرر کردہ وقت آپہنچا تو وہ یہ سب کچھ فنا کے گھاٹ اتار دے گا۔ کیونکہ اُس کا وعید کردہ ہمیشہ حقیقت بن جایا کرتا ہے۔ اور مستقبل میں جس دور میں بھی وہ وقت آپہنچا تو صورت حال یہ ہوگی کہ ہم نے انسانوں کو ایک وحشت کے عالم میں ایک دوسرے کے بارے میں چیخ و پکار کرنے کے لیے چھوڑ دیا ہو گا۔ آخری فیصلے کے صادر ہونے کا نفاذ بجا دیا گیا ہو گا۔ اور ہم نے سب کو اپنی عدالت میں حاضر کر لیا ہو گا۔ اور وقت کے اُس مرحلے پر جہنم اُن انسانوں کے سامنے پیش کر دی گئی ہوگی جو ہمارے اقتدار و اختیار کا اور ہماری ہدایت و راہنمائی کا انکار کرنے والے تھے۔